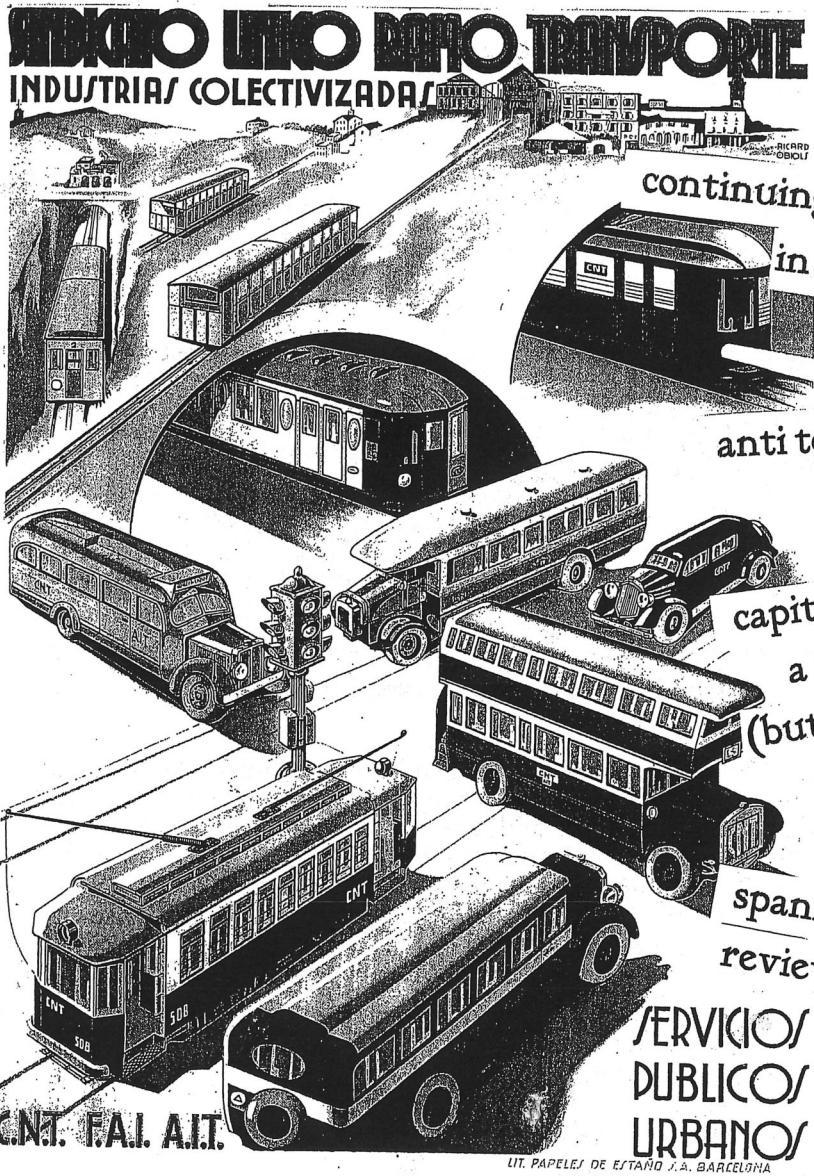
MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

JULY 2006

FREE



continuing resistance in mexico

anti terror laws

capitalism is not a summit (but the g20 is)

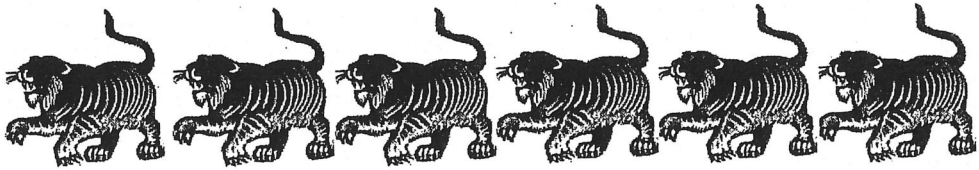
spanish civil war reviews special

Aboriginal Tent Embassy

Redfern

For just over 3 weeks now the Block in Redfern, has had a new (and old) presence on it. The Aboriginal Tent Embassy is here again with the sacred fire and plans for an ongoing camp. Its presence signals an intent to intensify the resistance against the ongoing oppression of the inner-city Koori community at the hands of police and all levels of government. Significantly, it comes at a time when the Redfern-Waterloo Authority is starting to implement its vision of making Redfern a second CBD, with little (to zero) low-incoming housing and the removal of basic community services. These changes will - and are undoubtedly meant to - make it impossible for the Indigenous community (and others on low-incomes) to continue to live in Redfern. This is of course the preferred situation for businesses looking to move into the area.

The Tent Embassy will provide a focal point for organising resistance against these changes as well as highlighting the poverty and violence at the hands of the state that is the continuing reality for Kooris in Redfern. The Tent Embassy is an autonomous space in terms of camping overnight (that is, Indigenous only), but is happy for supporters to hang out and chat during the day. In terms of practical support, Auntie Isabelle called for blankets, food, firewood, money, tents, etc. Also, with plans for marches and the need for publicity, any other skills and/or resources that people can offer would be valuable.



Greek Students Riot

Greece

For several weeks universities across Greece have come to life with vibrant and militant resistance to new laws proposed by the government. The protests and occupations that have filled the campuses and streets of many large cities are reminiscent of 1974 Greek university uprisings, which were largely responsible for the toppling of the dictatorship. The new bill proposes the revision of the Greek Constitution, which currently recognises the right of every citizen to free, public education. Therefore, private commercial universities will be established and private vocational training institutions will be officially recognized by the state. Previous Greek governments have faced a strong radical-left when attempting to implement reactionary policies on campus, especially from 1974 onwards.

For the past three weeks anarchists, trade unions and the general student left have been involved in bloody confrontations with the police on the streets leaving many activists injured, one with serious head injuries. There have also been reports of fascists and police combining in their attacks on the protests. Over 75% of academic departments and one major university are being occupied by students, practically shutting down the universities. This defiance of neoliberalism and the government is yet another situation abroad that the left in Australia should take notice of.

Prison Camp Solidarity

Atenco is a self-declared autonomous community in Mexico. It is famous for its militancy since organising the Frente de Peublos en Defensa de la Tierra (People's Front in Defence of the Land), which prevented a planned airport being built on community owned lands in 2002.
On May 3 Mexican police violently evacuated flower vendors from Atenco who were attempting to sell flowers in nearby Texcoco at the site of a planned WalMart megamall. The flower-growers and the neighbourhood responded with protests, which were in turn brutally repressed. A fourteen year old boy was killed and at least 40 people were injured. Early the next morning the police raided Atenco. More than 200 people were detained. Many of the women arrested were victims of rape and other sexual violence.
There has been a jail solidarity camp outside the Saniaguito prison where most of the prisoners are being held. Our friend has been staying in the camp and sent us this article.

There are a million things I want to tell you all about what's going on at the moment in Mexico: what is organised in the aftermath of the attack by 3500 armed federal, state and municipal police on the radical tiny town of Atenco on May 3 & 4, the continuing battle of the teachers in Oaxaca Ciudad, the Otra Campaña and its 3rd National Assembly, the first national conference for the freedom of Mexico`s political prisoners and the federal elections, which happened yesterday. But all this will take way more than one mutiny. Tonight I want to write to you about where I am.

Back at the iron bars. The world of cold feet and time ticking. Hot tent heads-freezing wet blankets. Routines and constant alerts. The same old chants - new faces chanting. The camp at the jaws of the prison is a strange space. We are hanging in time or perhaps we are caught between the time of those behind the bars and the time of the clocks ticking in the world outside, unconscious of the lives paused unjustly here. The cars keep passing by, the clouds keep rolling onwards dragging behind them their crying babies whose tears soak us every afternoon.

Back at the camp outside the prison Santiaguito, in Almoloya de Juarez, Estado de Mexico where 26 compañer@s from the attack in Atenco are still being held. Three others, identified as leaders of the movement "Frente de Pueblos en Defensa de la Tierra" are still held in the Palma, high security prison 30minutes from here. Two months on, all wait to be pronounced guilty or innocent of charges of blocking public access routes, use of explosives and some of armed kidnapping. Thirty allegations of torture await response from the States juridicial body.

The "camp for the freedom of the political prisoners from Atenco 3rd and 4th of May" has existed since day one. It's a working space for activists and lawyers, a point of immediate communication and information for the public and for the detainees and it's a strategic political pressure point.

It's been far from easy, given that the prison is two hours from Mexico City and atleast three hours from Atenco by car. In the first days there were hundreds of people here everyday, and around a hundred camping out over the first nights. Little by little, and especially after the release of the majority of detainees under bail or without charge, the camp has dramatically reduced its size. There are a whole lot of banners from a whole lot of organisations hanging up, lots of graffiti and the odd red flag, but the reality is that the camp is kept alive by three mothers, two members of Radio Pacheco (pirate radio from Mexico City), a few ex-detainees, and several anarcopunks who are here on a permanent basis. The big shot organisations and more famous collectives from Mexico City keep promising support, but aside from the pretty banners that hold out the wind, it's not arriving. Every day or two small groups arrive to show their support - from sex workers and indigenous groups to farmers and

students, local and interstate.

There is also the continuous presence of unmarked police surveillance and the threat of violent eviction and arrest without notice.

All decisions in the camp are reached by consensus. Tasks are delegated to working groups: information and coordination, cleaning and construction (dunnies, kitchen, etc), cooking, legal etc. Everyone meets for informal meetings and there is a nightly walk around the prison to sing, scream and chant to the prisoners, closer to their cells and when the traffic dies down. The camp has 24hour open air radio, run by affinity groups who read news, poetry, play music and make announcements. It rains a lot and is really ,really cold at night and the local team of pirate dogs fight the passing cars on our behalf. It is clear that a community is growing here. A community with its usual antagonisms, its lazy fucks, its tendencies towards authority and power. But the truth is the camp is functioning horizontally, with some basic structures and a lot of self organization and iniciative.

Every Saturday when the families of the prisoners arrive at 4am to start queuing for the 9am visiting hours, we are running craft workshops for the kids, balloons are given out and a sleeping tent is provided. Graduate legal students give free legal assessment and advice and we are working on a basic rights handbook for the families and friends of in-mates. Here we have organised concerts, mini hot air balloon launches and mass burnings of voting credentials, among many actions. We are looking to consolidate a firm political position, as a prison solidarity camp. We are arguing for an explicit position of struggle, first and foremost. The general politic of the camp, from day one, has been resistance. We, in my affinity group, feel that even from the cold jaws of the penal our position should be prefigurative, from the way we organize as a group, to the production of anti-prisons publications and skill-sharing workshops. Our position is that we should actively include the detainees from Atenco in our decision making structures (we ask and include their opinions on how we can pressure their legal process, and what communication we should be publishing for the public). Also, we are going to work on material, a zine or bulletin that will not only look at the immediate situation of our detainees, but will explore the role of prisons in society and offer ideas for jail solidarity in general.

Solidarity is not generally something that is up for discussion, it's considered as a given in our movement. It's the help one offers to another, in the moment that help is needed, without receiving anything in return, it is the help given to those that can't or chose not to overcome problems alone. Also, it's a political position about how society can work, without the structures and regulations of the State.

I guess being here has really made me consider this definition, what forms of solidarity I am capable of giving and more specifically what jail solidarity really means. In the Australian context, sure the legal and prison system in some ways is very different, but in others I think we who walk close to the system's persecution have a lot to learn from the way the Mexican kids organise. To get to the point, in the past I did not always participate in jail and court solidarity on principle, and when I did I was always one of very few. How sad those memories make me feel. There should be a shit load more people accompanying every arrest at every demo and we should fill court rooms to the brim and make so much noise outside that the court has to negotiate with us, and not us with them.

the Sexta Declaracion & the Otra Campaña

Some questions answered

What is the "Sexta", "Sexta Declaracion de la Selva Lacandona" or the Sixth Declaration of the Selva Lacandona?

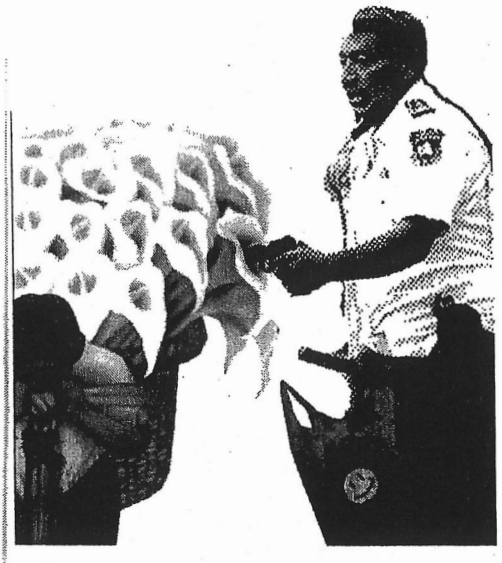
It's a document written by the Ejercito Zapatista de Liberacion Nacional and was released in June, 2005. The declaration gives continuity to the five earlier declarations released by the Zapatistas, it gives an overview of their struggle, how they came to believe in autonomous organising and outlines the principles of their movement.

With the Sexta, the EZLN calls for an inclusive, pluralistic and open meeting of organisations, collectives and individuals that together form part of civil society. In August and September 2005 various meetings in preparation for a larger plenary meeting were held in the Caracoles (Zapatista Communities) in Chiapas. The final meeting was attended by thousands of activists, organisations, collectives, indigenous peoples, students, unionists, independent media and individuals. In these meetings various agreements were made, the most central being that these groups would take on the responsibility to spread the Sexta Declaracion and to add other organisations, groups and collectives to the list of public supporters of the declaration.

This final point clearly marks the strategy embellished in the Sexta: to establish strong alliances between organisations and non-electoral movements, ie. the left in theory and practice. These alliances are based strictly on grassroots organisation, which depends on the participation and opinions of the people involved, and does not make decisions on behalf of others. The Sexta respects the autonomy and independence of organisations, their right to self determination, use of certain forms of organisation and protest, but affirms that the basic commonality between all followers of the Sexta must be our anticapitalist and antineoliberal struggles.

Additionally, the Sexta makes clear that ones involvement in the movement is not for personal gain in the form of political positions, kickbacks and advantage, and that the public supporters of the Sexta do not and will not seek to fix social problems from above, through elections and political parties.

The Sexta Declaration does not challenge the existence of the Mexican Nation, or the Nation-State in general. Its project for a new constitution challenges the Mexican State in its current political form, however it accepts that the geographical borders of the nation are not part of the debate and concepts of patriotism and nationalism are left unchallenged.



What is the Otra Campaña?

The full name is the "Campaña nacional con Otra Politica por un Programa Nacional de Lucha de Izquierda y por una Nueva Constitucion" (nacional campaign with an other/different politic for a national programme of left struggle and for a new constitution), or for short "la otra."
The Sexta proposes that we listen to all anticapitalist struggles and other struggles against exploitation and that we look for ways to support each other and/or work together. The "otra campaña" is the actualisation of this proposal. The Comision Sexta, the part of the EZLN that is directly responsible for the Sexta and coordination of all associated with it, plans two journeys around Mexico, visiting all the states where there are registered followers of the Sexta Declaracion. For the first mission the Comision sent Subcomandante Insurgente Marcos, to perform the role of spokesperson and scout, to see where we are all at as a movement and gather information before returning to Chiapas to reportback. After this first mission several delegates and Comandantes from the EZLN will leave Chiapas to repeat the same journey, analysing progress made made and drawing together the struggles of various corners of the country.

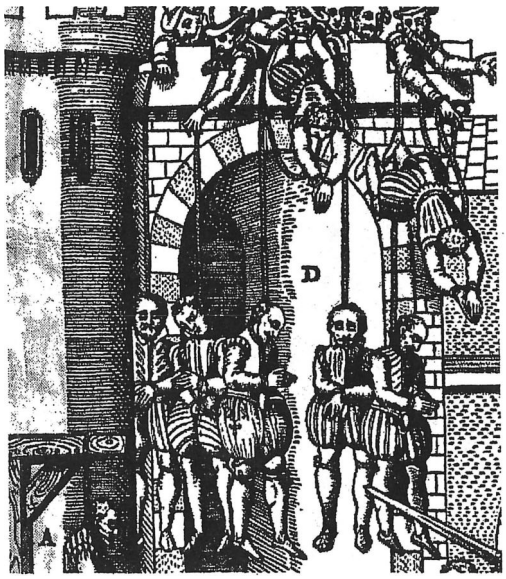
At present, after what has happened in San Salvador Atenco and until the remaining 29 detainees are released, the "otra campaña" has halted in Mexico City. What remains of this first mission are the northern states of Mexico and the meetings with the "Intergalactico", the supporters of the otra in other countries which are to be held in the border cities of Mexico and the United States.

images from: http://mexico.indymedia.org/tiki-index.php?page=LaOtraGrafika

of p

trip to Barwon in August. The group has also organised a presence and leafleted at various rallies including the recent refugee and IR rallies.

Civil Rights Defence is an interesting group in terms of the broader left landscape in Melbourne because it pulls together a smattering of elements, and places seasoned activists alongside new recruits whose opposition to the terror laws stems from a concern for the rule of law over individual political freedom and right to privacy. These members can have relatively conservative politics in the broader scheme of things. For example, one of the key debates within the group is the extent to which we defend the innocence of the accused men, or whether we make a point-blank assertion that no person, even 'actual terrorists' ought to be held in such punitive conditions or subjected to torture or duress. Another flash point has been the issue of nationalism- people making arguments about the character of 'Australian Muslims'- as if the extent of our concern is limited by the national border. Generally however, the more progressive position has won out, fostered by or fostering some kind of alliance between anarchist elements and the strong International Socialist contingent, which includes members of Solidarity, Resistance and disaffected founding members of Socialist Alternative.



Essentially CRD is a campaign group dominated by hard left elements, which occupies a hard left position within the campaign against the terror laws, spanning the legalistic organisation, Civil Rights Network, Liberty Victoria and the accused men's families and legal teams. While the effect of internal debates has seen some more conservative elements of the group drop away and meetings have tended to stall at the point of political debate, CRD, to date, has managed to maintain a relatively radical position- for the entire repeal of the terror laws, for the closure of Guantanamo and an orientation toward community level demonstrations, rather than a lobbying or purely propaganda orientation. Another significant activity which differentiates CRD from other groups has been our efforts to involve and engage with the families of the accused men. A reasonable number of family members attended the Barwon trip and we have planned an upcoming social barbeque with the families and members of CRD. The rapport being built is an exercise of solidarity that has also yielded political engagement with some people and a stronger position in terms of our presence at court dates, something that the legal teams have tended to strongly discourage.

While, I'm yet to get in touch with the "small 'l' liberal bone in my body" as exhorted by Stott-Despoja at the Cindy Sheehan demo, plenty of other people do seem to be moved by the rhetoric of the erosion of the 'rule of law'. I think this makes CRD an apt and important place to be talking about the inevitability of arbitrary government and the failure of judicial oversight as any kind of check on executive power. The challenge is to do this in meetings where we talk about where to buy Halal meat for our barbeque and who is going to bring placards to the demo.

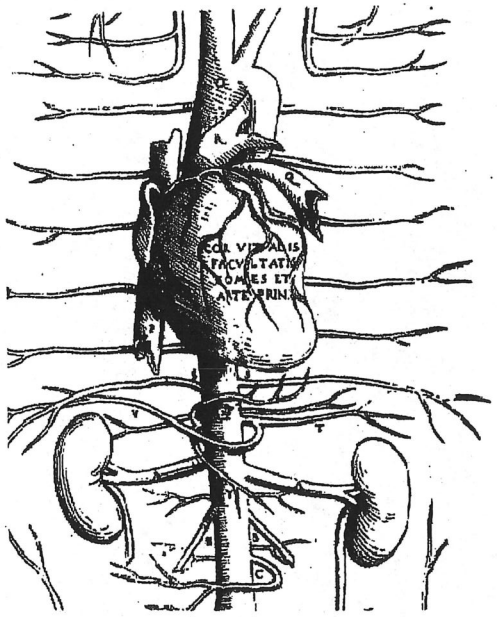
Whisper for mobilisation Against the G20

"in the beginning is the scream. we scream"
john holloway

Preface: This document is not a finished call for action; rather it aims to be what is said before the call, a part of a discussion to build commonalities and affinity around which a call can be generated. We see it as being malleable and fleshy and mutating and alive - Dave & Naima

Our starting point is our refusal: NO! ENOUGH! BASTA! We realise that lives worth living can only be found against capitalism and all else flows from this. To approach the G20 is to approach a possibility to rupture from the normality of daily life, to jam the functioning of the global empire of capital and its manufacture of social consensus, and from this affirm other ways of being. For this to be realised though involves an open process of questioning how we can work collectively in ways that assert our autonomy from capital and how we can aid the generation of refusals. It is the hope that this short piece can add to this act of cartography, this charting of a new land. Numerous open processes are needed to work out what is common that allows us to act collectively, and how we can affirm our difference and multiplicity in a way that is militant and effective....

To begin with we should be clear that no anti-summit protest will destroy capitalism - because capitalism is not a summit. Capitalism is a lived social relationship that exists everywhere throughout society: capitalism is the school, the kitchen, the bus stop. It is the process in which the collective social activity of humanity and earth are reified into structures, commodities and accumulations from which we are alienated yet which impose their will on the living of our daily lives. It is not Bad Corporations, or Greedy Politicians - it is neither Ronald McDonald nor George Bush. Capitalism is what we are compelled, forced and enticed to build everyday with the most minute of our actions. Yet that said, it is also incredibly broken, fractured and precarious. As much as everyday we rebuild capitalism through our activities, we also rebel, refuse, and act 'other' in numerous gestures of defiance and autonomy. Some of these are small, covert, individual; some massive, overt, and collective. The destruction of capitalism is the manifestation of our numerous, countless NO's: the open



collective realisation of new worlds and new relationships. No one rules capitalism: there is no cabal of bankers and politicians, no fat man with a top hat pulling the strings. Yet, real human beings manage capitalism. Concrete institutions - nation-states, supra-national bodies, international corporations, secret services and criminal conspiracies - administer it. Events like the G20 provide certain sections of capitalism opportunities to implement certain strategies for the global order. They serve a purpose in the creation of the appearance of a smooth and functioning world, the appearance of a forum where the tough questions of the globe are being dealt with by a generation's best and brightest.

We go to the G20 with desires and with questions. Disrupting the G20 could help in preventing the smooth running of capital's current and future offensives against us. Mobilising against the G20 provides us an opportunity to break the normality of capital's operations. Also it provides us with the opportunity to manifest what the

Leeds May Day Group call, "moments of excess" (http://www.nadir.org.uk/excess.html); moments when what is other, what is more, and what is beyond capital manifest in an event. These are events that radically rupture and disrupt the normal operations of power; events that produce new ways of relating, new worlds and new futures.

The success of any of these elements, to negate the world that is or to affirm new and other ways of being, rests on our abilities to connect a big event with the myriad struggles that make up daily life. This does not mean how an "activist" can form links with middle level bureaucrats from trade unions, but rather how we as part of the multitude can bring into being connections of insubordination with each other. It is a question of how we work to manifest ourselves. It seems that this most often takes place through structures that are firmly wedded to the ossifying remains of social democracy or through relatively small micro-networks of friendship and affinity. The first is totally repellent: these structures are hierarchical leftovers of a dead politics often riddled with authoritarian dynamics. The second is preferable but inadequate: we remain trapped and atomised, isolated against a hostile social machine. We need to find ways of autonomous organising away from the restrictions, defeat and hierarchy of social democracy and we need to find ways of amplifying and transforming our links of everyday solidarity into new forms that can produce enough heat to destroy capitalism.

To this end, we could start to cohere a block or series of blocks (lets call it a 'mobilisation') around a number of points or questions. Placing ourselves (not uncritically) in the lines of revolt of our recent past, we could adopt the hallmarks of People's Global Action as our first basis of commonality. These are:

1.A very clear rejection of capitalism, imperialism and feudalism; all trade agreements, institutions and governments that promote destructive globalisation.

2. We reject all forms and systems of domination and discrimination including, but not limited to, patriarchy, racism and religious fundamentalism of all creeds. We embrace the full dignity of all human beings.

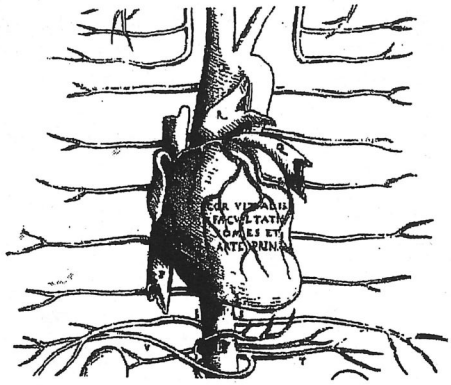
3. A confrontational attitude, since we do not think that lobbying can have a major impact in such biased and undemocratic organisations, in which transnational capital is the only real policy-maker.

4. A call to direct action and civil disobedience, support for social movements' struggles, advocating forms of resistance which maximize respect for life and oppressed peoples' rights, as well as the construction of local alternatives to global capitalism.

5. An organisational philosophy based on decentralisation and autonomy.

These hallmarks do not summarise our dreams and struggles, because our struggles and dreams can not be summarised: we want to open cracks from where lines of flight can shoot out, new possibilities open up: freedom never stops.

These hallmarks have the advantage of being broad enough to include a wide range of revolutionary anti-capitalist orientations with all their differences whilst also separating this manifestation from reformists, racketeers and recuperators. But more is needed than this. To really connect to our daily insubordinations, such a mobilisation needs to grow out of and give voice to our daily struggles – in our workplaces, the streets, schools, hospitals, etc. To this end the mobilisation could work to create various consultations around us where our grievances against life under capital and the genius of our resistances can accumulate and communicate. This process could be placed before, during and after the actual G20 meeting, to facilitate the circulations of our experiences and solidarity. The hope here is that this would be a break from single-issue activism or a protest-as-usual approach around "good causes" (fair trade, anti-GE etc) into a "real movement that abolishes the present state of things."



The 2006 G20 meeting of finance ministers, reserve bank governors and heads of the World Bank and IMF will take place in Melbourne on November 18-19. This will be the most significant gathering in Melbourne of those managing corporate-led globalisation, neoliberalism and capitalism since the World Economic Forum in 2000. Together, member countries of the G20 account for around 90 per cent of global gross national product and 80 per cent of world trade, alongside 'representing' around two-thirds of the world's population. The G-20 itself reckons that its "economic weight and broad membership gives it a high degree of legitimacy and influence over the management of the global economy and financial system." We think not.

Reviews

Spanish Civil War History

We were sitting round the kitchen table talking about how this month marked the seventieth anniversary of the start of the Spanish civil war. We wanted to mark it in the zine somehow- one of the all too rare, all too brief moments when anarchism was lived, growing and fighting. We were talking about history and how much of what we know about history comes from pop-culture- movies, rock songs, books without footnotes. And that's when we decided on this, a special reviews section on popular history of the Spanish civil war.

LAND AND FREEDOM (directed by Ken Loach)

Aside from The Wind That Shakes The Barley - his latest, Palme d'Or winning film about early Republican struggle in Ireland - Land and Freedom is Ken Loach's only movie not centred on the contemporary political landscape. That Loach should choose the Spanish Civil War for one of his rare ventures into historical drama means that the subject matter must be Important - which it is - but Land and Freedom is an affecting film precisely because it is told on an intimate, human scale. This is a war film, certainly, but not a war film as Hollywood would have it, jam-packed with spectacular battle scenes and morally incorruptible heroes. It is a film about the everyday labour of struggle, if you will, and why it was that ordinary people chose to fight in thousands of people's militias across Spain, against the Fascist forces and also against Stalinism.

Land and Freedom follows the journey of one unemployed Liverpudlian communist, David Carr (the wonderful Ian Hart), who travels to Spain with the intention of fighting for the International Brigades, but winds up instead as a member of a POUM (Workers' Party) militia. Like George Orwell's Homage to Catalonia, the focus of Land and Freedom is the betrayals wrought by the Soviet-allied Popular Front on the radical alliance of anarchists, landless peasants, labourers and others who fought for revolution in Spain.

The heart of Land and Freedom lies in a lengthy but extraordinary scene that takes place during a village meeting. After a gun battle between the POUM and the Fascists to free the village, the villagers hold a passionate, freewheeling debate over the question of whether to collectivise their lands. Loach is a film director famed for his social-realist approach; he uses improvisation, non-actors and a natural camera style to give a feeling of documentary observation, and his particular techniques have never been more effective than in this scene, which captures very convincingly the urgency and complexity of a grassroots struggle. If only more meetings were so interesting!

Although its focus is Spain, 1936, Land and Freedom does employ a framing device that ties the film's narrative and themes very closely to the present day. The story of David Carr unfolds through his granddaughter, who discovers his papers and mementoes of the war after his death, which occurs in the opening scene. Thus the learning that Carr undertakes in Spain is doubled through his granddaughter as she reads about his experiences, and as Carr takes a fistful of soil from Spain, his granddaughter scatters the same soil over his coffin. As the mourners raise their fists at Carr's funeral, the continuity of struggle is made explicit. It's this sense of history in Land and Freedom - and the importance of learning about our radical heritage - which affects me most. The film reminds me of my great-grandparents, who themselves were communists, and it makes me sad that they died before I ever heard their stories. But Land and Freedom also makes me happy - happy for the fact that ordinary (and extraordinary) stories continue to be passed on.

Emmy Hennings

"Spanish Bombs"
The Clash

"Spanish Bombs" is a song that opens side two (record one) of "London Calling," a 1979 double album by London punks the Clash. The song in particular and the album in general are evidence of the increasingly global outlook the band was taking - their self-titled debut LP was quintessentially an English thing. "London Calling" takes in increasingly varied influences - rockabilly, reggae, jazz, etc. - and the lyrics concern themselves with revolts not just in Brixton. On this particular track Messrs. Jones and Strummer produced a set of lyrics that are rather vague but consequently poetic; there are some political images but no political analysis. Rebellion for the Clash was an aesthetic and not the method, and that has permitted, say, anarcho-punks Crass to accuse them of being a part of corporate game that's "not a revolution, it's just for cash." "Spanish Bombs" is in a way similar to "Holidays in the Sun" by the Sex Pistols, since it's also about a visit as a tourist to a region rich with political tension (West Berlin in Johnny Rotten's case), or at least the memory of it. First

verse namechecks the Spanish poet Federico Garcia Lorca who was shot by the Falange during the civil war. "The hillsides ring with 'Free the people,' or can I hear the echo from the days of '39? With trenches full of poets, the ragged army, fixin'

bayonets to fight the other line." But the revolutionaries are all seen as dead and gone, and political struggle is percieved to only bring forth the violence of buses up in flames back home. The chorus, which is in Spanglish, is misspelt quite badly and doesn't really tie up with the rest of the song ("spanish bombs, love you forever, oh my heart"). Musically, "Spanish Bombs" is quite full of energy, and rocks, and is memorable. It's not terribly punk-sounding, with acoustic guitars and keyboards prominent in the mix, but still passionate. It's a great song, actually.

Szarapow

Homage to Catalonia
George Orwell

This book is as much an introduction to the confusing factionalism of the left as it is to the Spanish Civil War. As someone who could never handle having more than a big toe in the hot bath of student politics, I sympathise when Orwell laments that "it looked at first sight as if Spain were suffering from a plague of initials - the PSUC, POUM, FAI, CNT, UGT, JCI, JSU, AIT." Orwell travels to Spain out of what he considers the simple necessity to put a stop to fascism, but soon finds that those fighting against one thing are not necessarily united in what they are fighting for. By chance he finds himself on the front line as a member of the POUM, the 'revolutionary Marxists', as they are often described, and the soon to be branded and detested 'Trotskyists' of infamy.

Homage to Catalonia is a good case for the argument that Orwell was a better essayist or 'factual' reporter than novelist. It's written with his trademark ability to maintain a slyly raised eyebrow and air of objective distance, even when describing the unremittent joy he discovers at finding himself in Barcelona when the "working class was in the saddle", or the easy comradery between strangers divided by language and any number of ideological quibbles, but united for the time being by the desire to believe that another world was possible.

Homage to Catalonia is by far the most well thumbed of any of Orwell's books that I possess, though no matter how many times I've hoped that the ending will have magically changed as the book lay idle on its shelf, it never does. Maybe I like it because it shows someone coming out of one of the most bitter series of losses and betrayals yet encountered by the libertarian left, but having gained an even stronger conviction that those ideals - socialism, anarchism, whatever you want to call them - are worth fighting, even *losing*, for.

Pollycarp

A Day Mournful and Overcast

(available online: http://flag.blackened.net/revolt/spain/iron.html, or in pamphelt form: send a stamp to Flying Machine Zine Distro, PO Box 4, Enmore, NSW, 2042)

This is one of the most compelling historical documents I have ever read. *A Day Mournful and Overcast* is written anonymously by an 'uncontrollable' from the Iron Column, an anarchist militia in the Spanish Civil War, famous for being partly made up by ex-prisoners. It is of a particular moment but still manages to contain a broad analysis of the context it has come from. The sense of immediacy it conveys as well as its poetic language pushes me to forgo much of a critique, but do be prepared for exceptionally male-centric language.

The reason for this piece being written was as a direct reaction to the decree of the Republican government (pretty much the Communist Party with support from Stalin's Russia) that all militia were to be disbanded and to be militarised – that is to be incorporated into the hierarchical ranks of the Republican army. Our writer describes the coming of this news as "One day - a day that was mournful and overcast - the news that we must be militarised descended on the crests of the Sierra like an icy wind that penetrates the flesh".

He goes on to compare life in an organised army to that of a prisoner. It is a critique of all hierarchy, of armies and prisons, and also a passionate propagation of anarchistic ideals and action if not theory. It is unforgiving of those that would abandon revolutionary spirit for the bureaucratised 'order' and mechanisms of the state. From this the writer demands nothing more than revolution in its entirety, and refuses to accept any reduction of his dreams and desires.

Vickram

Also well worth mentioning is Libertarias, (directed by Vincente Aranda), a 1996 film which focuses on the Mujeres Libres, the Free Women of Spain.

And see page 1 for information about an upcoming film screening.

Anti-Workchoices Rally, June 28

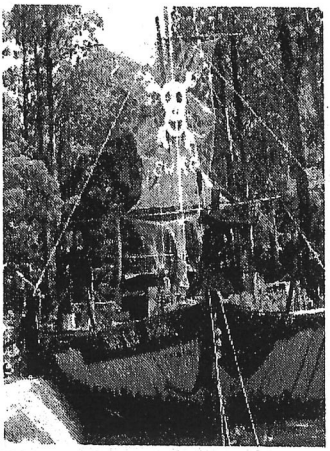
The revolution is only a T-shirt away. Or so John Robertson from Unions NSW would have us believe. His parting words to 40,000 workers were, "Now is the beginning of the long march to the next Federal election... don't forget to buy a T-shirt on the way out!" And he began the rally with the surprisingly honest (and depressing) affirmation that, "We're here in Blacktown because this is a marginal seat," and all we have to do to defeat WorkChoices is elect the ALP in the next election!

But despite all that, the excitement was pretty infectious – the energy and strength of so many people united by common cause and the joy of a day off work! There were workers of all sorts and from all places at the rally. Young workers (who showed a healthy disrespect for the Labor party marshals) and retired workers who said they were there for their children and grandchildren. We marched around the whole of Blacktown CBD. The front of the march had to pause so that it didn't run into its tail. Twice as many people turned up as were expected by union organisers - a pretty good sign that a real movement actually exists. Especially considering the rally was organised for 9 am on a winter's morning, an hour from the centre of Sydney, and was publicised half-heartedly.

So all in all it was very inspiring. Forget the dull rhetoric of the self-appointed leaders, obviously terrified of the power and numbers of their constituents. The biggest shame was that there was no real suggestion of how we could put our strength to use. The petty electoral ambitions of union officials were echoed in the authoritarian behaviour of marshals, and the patronising rants of 100 different socialist parties – hundreds of bureaucrats ordering us around. But where was the alternative? Where were the libertarian voices advocating worker's control and democratic decision making? We have only ourselves to blame. Hundreds of thousands of conscious workers are ready to take action at the moment and are looking for alternatives...

Jeremy

This month in Mutiny we commemorate the 70th anniversary of the start of the Spanish Civil War. We think it important to reflect on the brief moment in history when anarchism was most broadly enacted, before being cruelly suppressed. We reflect in the reviews section, covering some of the mass of popular culture inspired by this conflict. We don't feel inclined to print articles on history.



Pirate Ship at the Weld Valley forest blockade

Rather we look again to Mexico and a current struggle for a better world and the violence of the state in trying to repress it. Speaking of state repression, there's also an article from Melbourne about the campaign against the 'anti-terror' laws. And finally, with all this repression and surveillance going on, we whisper in hushed tones about the possibility of confronting capitalism on all fronts including at the G20 Summit in Melbourne in September.

Mutiny was started as a group interested in exploring different ways to oppose the war at home and abroad. It was formed by people who didn't see the war on Iraq as an aberration in a system that is otherwise good. Instead we see it as part of global systems of capitalist exploitation that also affect the lives of people all over the world: systems that also affect our own lives.

While we think action is important we also want to explore different avenues of resistance. So now we are making a zine. We know that there are many radical ideas around, and we want people to write about their experiences and opinions.

We have a new issue every month.

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